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WEEKLY REVIEW.

—MISS JOSEPH, of Benares, has forwarded us a copy of a circular addressed to the Missionary Conference lately held in London, dealing with alleged caste-feelings amongst Christian workers in India militating against the employment of Natives and East Indians in mission-work on equal terms with Europeans. The feeling of Caste is one of the defects of human nature and should be carefully watched against by every professing Christian. "For who maketh thee to differ from another? And what hast thou that thou didst not receive?" "For God hath made of one blood all nations of men for to dwell on all the face of the earth." There is nothing more poisonous to sturdy evangelistic work than caste-feeling. One day the late J. N. Darby called at a very wealthy house in London to hold a Bible Reading. A large number had collected together in the large drawing-room, and were awaiting him. When he got there he missed the face of an old widow, very poor, but a deeply spiritually-taught woman, who belonged to the same congregation as the wealthy people he had come to visit. He immediately asked where Sister Brown was. The host said "Oh, as you were coming here, we did not ask *her*." J. N. Darby made some excuse and left the room. The drawing-room full of guests waited and waited with their Bibles on their laps, but J. N. D. did not come back, and after an hour the party broke up and left. The next Sunday morning, the brethren and sisters all wanted to know where he had been. He said, "I went down to Sister Brown's and had my Bible-reading there, and a very nice time we had." If there is one thing that can offend Jesus Christ more than another, it is when a slight is offered to one of the weakest of His brethren or His sisters.

—A correspondent of *The Indian Witness* writes as follows :—

The most wholesome thing I saw at Allahabad is the determination of its missionaries, evident and noticeable, *not* to make race distinctions between Natives and East Indians in their service. Such distinctions are repelling educated Native girls from mission service in some quarters, and they are cast in the teeth of preachers by educated Natives, while at home, so to speak, they are creating heart-burnings, unfavorable to hearty co-operation. These distinctions I have never scrupled to point to as the greatest obstacles in our way; and when they are *not* recognised, commendation and praise are due.

To which we heartily say Amen! Christ is going eventually to reign, even in this matter of caste-feeling.

—IN an account of a large town in Guzerat, of 30,000 inhabitants, Dr. Hewlett, Sanitary Commissioner, Bombay, states :—"This town was formerly celebrated for the excellence of its dyeing in indigo, but I find there is not now a single indigo dyer in it, as religious sentiment on account of the destruction of insect life was sufficiently strong to put a stop to the trade." And yet, although the Hindu doctrine of the illegality of the destruction of life is strong enough to put an end to a useful industry, there is no place where powerful "Prevention of Cruelty to Animals" Societies are more wanted than in India. The ill-treatment of beasts of burden especially, is notorious.

—THE *British Weekly* in a late issue makes the following remarks :—

Could there be an experiment more ghastly than one described by *Figaro* the other day, or one better calculated to show the sickening brutality of modern war preparations? The new Lebel gun was tried in its capacity as a machine for destroying the human body. Twenty corpses were arranged at various distances, and the damage wrought upon them by the shot was carefully examined by surgeons, the result being from a military point of view, most satisfactory. France is, meanwhile, the proud possessor of a gun which can inflict wounds more "fine" and dangerous, more difficult to repair than any other existing gun. Truly this is a great prize, and will excite much envy. Every nation must have such guns; in every land the toilers must give of their hard won living to provide such weapons for tearing the bodies of men and the hearts of women in neighbour lands. Then the devil will put it into the head of some experimenter to contrive a fresh implement more savage still, and the demoniac rivalry will take a fresh run towards success. Surely the enginery of war is becoming too horrible to be tolerated by the conscience of the civilised world. Surely some nation should refuse to take part in this appalling wickedness.

—WHEN the torpedo was first used in practical warfare in the struggle between the Northern and Southern states in America, the whole civilized world was aghast at such a diabolical machine being brought into use, and strong protests appeared in English and other papers, saying that the American nation were putting themselves outside the pale of civilization by using such means of warfare. Now the torpedo is a military universality, and the world is ready for fresh horrors in this Lebel gun, and kindred inventions. When this instrument of torture has become once established, we may expect to hear more of an instrument of warfare invented some time ago, which consists of an ordinary mortar firing shells filled with *cyanide of kakodyle*. The property of this chemical is such that, on the bursting of the shell, it immediately evaporates into dense white fumes, which are of a most deadly character, and bursting amidships on board a man-of-war, this vapour suffocates every living thing that comes within its influence. On the prow of one of the principal of the English ironclads is the motto "Heaven's light our guide," but we are sure that it is light which proceeds from beneath, and not from above, which inspires such inventions as these. As the day grows darker in this respect, it should cause every professing Christian more and more strenuously to uphold the light of the truth, that war in every form is unlawful in the Divine sight.

—A well known member of Parliament, in a speech a short time ago, very wisely says :—

"What is the use of all these Commissions and Committees that are granted by the Government to look into the waste and robbery in the Spending Departments? There was a Committee on the supply of saddlery and such like articles. The evidence showed that shoddy material had been supplied for years. Not one man has been discharged. Everything was thrown on a person, who, it would seem, had been appointed to some subordinate position, and who had been removed because he knew nothing of his duties. Be this as it may, the robberies went on equally. Obviously those in authority were fools if their subordinates were knaves, or they were knaves if their subordinates were fools. Some one was a fool, and some one was a knave. This is pretty clear. But knaves and fools still go on receiving their salaries, and Mr. Stanhope considers that he has effected a useful and economical reform by appointing a number of fresh men to look after them at a cost of £8,000 per annum to the country. I wonder, if a private firm were to act in this fashion, how long it would keep out of bankruptcy?"

This is quite right. But the M. P. in question would be doing a much greater public service, if, instead of making general assertions, he would follow up the clue he has already got, collect the facts and attack the greatest and most powerful "knave or fool" as the case may be. The persistent probing of public frauds to the bottom is one of the greatest needs of the day, and all work should aim at bringing the wealthiest, strongest criminal to the ground. This is the Divine and only successful method of dealing with dishonesty in political life.

—THE *Indian Witness* gives interesting details of the rules of the Roman Catholic "Temperance" Society at Chittagong. The information is copied direct from the prospectus. It commences "The main object of the Society being the prevention of inebriety, members are allowed to take wines and spirits in quantities only as follows." Then follow the rules. Three wine-glassesful of spirits are allowed every twenty-four hours. But they are not to be taken all at once. Each wine-glass is to be periodically spaced out, like doctor's medicine. They are "strictly prohibited to be taken at such short intervals as would induce drunkenness." Six glasses of wine are allowed, which are also to be taken in periodic doses, and not all at once. A quart of beer to be taken in two separate pints is

permitted. But it is not legal for the members of this remarkable "Temperance" Society to drink the six glasses of wine in addition to the three of spirits. A separate bill of fare is provided for those whose tastes are of a mixed character, and a glass of beer in the morning, a wine-glass of spirits at noon, and two glasses of wine in the evening, is the permitted quantity for them.

—THIS is a very serious matter in the face of the attempts which have been made to bring the Roman Catholic Temperance League within the fold of the new Army Temperance Association which is to supplant Mr. Gelson Gregson's Soldiers Total Abstinence Association. (See page 10 of Report for 1887-88.) It should never be forgotten in India, how miserably the "compromise" system has failed in England, the only Association there which supported the "Compensation" clauses in the Local Government Bill, being also the only Society which exists on the dual basis. By these "Compensation" clauses, it would have cost the ratepayers of England forty-five thousand lakhs of rupees to have bought the publicans out. This compromising Society, which has large numbers of non-abstainers in its ranks, threw in the whole weight of its influence on the side of the publicans, but they happily lost the day, the clauses being thrown out.

—THE Secretary of this new Army Compromise Association during his tour through India to found it, met with three Regiments who were looking forward to the time when "a total prohibition of all alcoholic liquor will be realised and its total exclusion from the Army." (See his report, page 10). Some of the American readers of the *Guardian*, who have taken part in some of the gloriously successful Prohibition fights in the United States, will see nothing very utopian in this idea, but our Compromising Secretary does. He says it is "a theory which, personally, I cannot agree with, nor do I think it possible or probable until that time shall have arrived when, in the words of the Holy Bible, 'there shall be no more sea.'" What a successor to the Rev. Gelson Gregson!

—THOSE who are acquainted with some of the hidden depths of our outwardly respectable Indo-European life in this country, and who know the many cases of "deaths from this terrible climate," which have really been caused by the drink-fiend, and cases of the ostentatious burning of the bedding of people who had "died from cholera" when the real complaint was *delirium tremens*, will see the intense necessity in this country of a real, practical, spiritually-muscular, stand-up fight against the Powers of Evil in this direction. It is Gideon's battle over again that we have to fight. The Lord can do great wonders with a small compact body who are entirely on His side. He will do nothing by the hands of a great host who are half-hearted in His work.

—EVERY lover of righteousness must rejoice at the news that on Friday, August 10th, Mr. Henry Vizetelly, one of the chief publishers of novels in England, was committed for trial at Bow Street Police Court to appear at the Central Criminal Court, for translating and publishing Zola's licentious French works. Some months ago, when in London, we called in at the stores of one of the greatest Indian agents, who also has offices at Bombay and Calcutta. On one shelf was a long line of these lascivious romances, waiting to be sent off to India. Asking to see the manager we protested, "Surely a respectable firm like yours does not deal in such nefarious trash as that." The shameless reply of the manager was "Sir, we send out anything we can get a profit on!" Further enquiries in India revealed the fact that the most "respectable" of the European stores kept them, as well as several Parsee shops in Bombay, and that they were on sale at the Indian Railway bookstalls. Of course this sort of reading is utter destruction to all spiritual life. The word of God speaking of lasciviousness, and licentious imaginations, says "Of the which I forewarn you, even as I did forewarn you, that they which practise such things SHALL NOT inherit the kingdom of God," (Gal v. 21.) It is also, in time, the destruction of all mental power, being a frequent cause of lunacy and idiocy. And finally, it is also the cause of immense physical harm. God only knows the number of so-called "fever" cases, which are put down to "this terrible climate," which are actually the direct result of this class of literature. Children of God who are saved from all these terrible mental sins, whose imaginations are consecrated to Him, for His use, and whose tastes spring from a pure and an Eternal source, should never neglect, as they have opportunity, to boldly speak the truth on these subjects, in reproof, rebuke, or warning as the case may be. It is God's will concerning us that we should be burning, shining lights towards every form of evil by which we are surrounded.

—THE *Rock* is warmly advocating the proposal which has been made that the next Pan-Anglican Conference should be held in America, and points out the necessity of guarding against the danger of the insidious introduction of the idea that the Archbishop of Canterbury is the Patriarch or Pope of the English Church, and suggests that if the Conference is always held at Lambeth there will be that danger. Christ is the head of the Church and all attempts to put a fallible erring man in that position are treason against Him.

—MR. JUSTICE STEEHEN has lately sentenced three brothers at Liverpool to a fine of £100 each, imprisonment for two years, and to find heavy security for their good conduct for a further period of seven years for selling indecent French photographs. God grant that we may soon see similar work in Bombay, where it is wanted so much worse than in Liverpool! It is impossible to measure the amount of suffering, physical, mental, and social, which is the outcome of the circulation of these works of the Devil.

—THE question is being raised again in England of the keeping open of churches throughout the day, to give opportunities of quiet meditation and devotion to those who wish it. "Evening and morning and at noon will I pray and cry aloud; and He shall hear my voice" is a maxim that is well worth remembering by those who wish to be spiritually-powerful Christians. We should like to see noon-day prayer-meetings established in Bombay, not necessarily in churches, nor for any particular sect, like those mid-day meetings which are so powerful for good in Aldersgate St., London, and Fulton St., New York. Retirement for prayer, if only for a few minutes, at mid-day, has proved a source of spiritual power in many Christian lives.

—PARLIAMENT broke up on the 13th ult., and is adjourned until November the 6th. The session so far has been marked by two great moral victories, the unanimous resolution of the House of Commons destroying the Indian C. D. Acts and the C. D. clauses in the Cantonment Acts, and the casting out of the clauses of the Local Government Bill by which wealthy publicans and brewers, whose gains are made at the cost of enormous losses to the taxpayer, were to have been allowed to have dipped their hands still further into his pocket. Perhaps this latter victory was partly due to the action of Mr. F. N. Charrington, a converted brewer of the East End of London, (who of course gave up his unholy trade for Christ's sake). On the day of the great Hyde Park Demonstration against the compensation of publicans and brewers by the State, Mr. Charrington gathered together all the raggedest and most miserable of the children living round some of the East End gin-palaces, and putting them in three brakes took them to the Park, with great banners flying over their heads "Who is going to compensate these?" This caused a sensation, and brought very powerfully home to the hundreds of thousands who saw it, the iniquity of compensating those who lived on the ruin of others. Mr. Charrington then took the children back to the East End and gave them such a feast as they very seldom got. Let us go forward in the same spirit against the Government drink-traffic in India, and victory is ours.

—THE *Rock* has lately been speaking of the advisability of the permission of laymen preaching in Church of England places of worship. It states that the notion that such a thing is illegal is erroneous, and has never been tested in a court of law. The heathen Roman Catholic notion of the priesthood of one man in a congregation should be combatted in every possible way by every earnest Christian. According to the Word of God *every* believer is a priest unto God, and it is wrong to attempt to fetter the Holy Spirit in His desires to speak through any saved soul.

—THE Mansion House Conference (London), which has lately been sitting in consideration of the subject as to the best means of helping the poor, has just issued its Report. It rightly condemns the harm that is done by the careless distribution of charity. A case in illustration appeared in one of the London papers a year or two ago, when the great "Outcast London" agitation was taking place. A clergyman wrote to say that in his parish there was a court, and in this court lived two families. One of these was a widow with two or three children, extremely poor, and week after week almost on the point of starvation, but also very neat and clean in her ways, so that her house had an appearance of comfort which did not exist. In the other house lived a school-board teacher with a salary of £130 a year. His wife was a drunkard, and the house and children were therefore always in a very squalid condition. In the

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process of time, roused into a fictitious sympathy with the poor by the accounts of "Outcast London" down came a wealthy lady in her carriage and pair, who had taken to the then fashionable practice of "slumming" She drew up at the end of the court, and entering, went into ecstasies of pity over the squalid dwelling of the £130 a year School-board teacher, took out a £5 note and gave his drunken wife, and totally ignored the poor widow with her neat little dwelling and her half-starved children. Of course there are equal dangers in the opposite extreme, of the machine-like "Organization of Charity." The middle course is the right one for Christians, that of the consecration of their wealth to Him to whom it belongs, and the consequent waiting upon their Lord for guidance as to the way in which they shall spend and give His money.

—The Reports of the Committees at the Lambeth Conference on Intemperance, Purity, Sunday Observance, and other subjects have just been issued. In the first the progress of the Temperance movement is concisely sketched, and the necessity of its being carried on from a Gospel standpoint is dwelt upon. In the second the equal obligation of the moral law upon both men and women is insisted upon. In the third the growing laxity of Sabbath Observance amongst the luxurious classes is rebuked.

—It is, however, not satisfactory to see that the Ritualistic party have succeeded in getting into both the Encyclical Letter and the Resolution of the Conference a clause insisting upon the necessity of the presence of alcohol at the "Holy Communion." When we recollect the derivation of the word alcohol, the two Arabic words *Al Ghoul* meaning "the spirit of the Devil" such a clause seems almost blasphemous. *This fruit of the vine* is the description given in Matt. xxvi 29, Mark xiv 25, and Luke xxii 18, in Christ's own words, of the liquid used at His last meal before His crucifixion. The port "wine" used at nine-tenths of the Communion Services at which intoxicating wine is used is manufactured from log-wood chips, water, flavouring matter and spirits, and is quite innocent of any connection with the vine.

—It is only two years ago since London was deluged with the details of the most disgusting Divorce case that has happened in the present century, and Sir Charles Dilke, the principal figure in it, was found guilty by a judge and jury of his own countrymen, and hounded from public life amidst the execrations of the newspapers of every shade of political opinion in England. We see by *The Overland Mail* of August 17th that this person has booked his passage by the *Locksley Hall* to Kurrachee, which leaves Liverpool in October. Amongst other papers the *Calcutta Evening News* announces, in its issue of September 1st, that "during the coming cold weather, Sir Charles Dilke will accompany Sir Frederick Roberts on his tour over the North-West and Beluchistan frontiers." We shall return to this subject later on. India is not going to be made the rubbish-ground for the reception of cast-off English statesmen. The welfare and good government of the two hundred and sixty millions of India is quite as important as that of the thirty millions of England.

—"A very good story is told of one of the early settlers in New England, who, when at a public assembly it was suggested to appoint a fast day, protested against the proposal, and advocated instead a day of thanksgiving for all the mercies God had bestowed upon them. Perhaps in our private prayer we are inclined to give too much pre-eminence to requests, rather than to praises and thanksgiving, and it is well to cultivate the habit of reviewing each night the manifold mercies of the day, and of gratefully thanking the Giver of them." Yes! "Be not ye sorry, for the joy of the Lord is your strength" is a motto which would work wonders in the lives of some down-hearted Christians.

—Govind Ram, Catechist to the Swedish Mission at Betul, C. P., sends us the good news that three more missionaries are expected there from Sweden. They are *en route* viâ Africa, where they will first visit the Swedish Missions there.

—The system of the Church of England by which the entire Bible is read through every year and the Psalms every month is a good one. No doubt this has much to do with the spiritual muscularity of many who have been brought up in the Church of England and have afterwards been converted. It is a noteworthy fact that three of the greatest revivalists that ever lived were born and bred in the Church of England, George Fox in the seventeenth century, John Wesley in the eighteenth century, and William Booth in the nineteenth century.

—Mr. R. C. Morgan, the Editor of *The Christian*, speaking some time ago at the Noon-day prayer-meeting at Aldersgate St., London, said that intense Bible Study apart from prayer, made a doctrinal Christian without much life. Continued prayer, without Bible study, made a fanatic. But constant prayer and continued meditation on the Scriptures made a strong spiritually-muscular Christian, able to do wonders for God.

—Those who are able to speak English and Hindustani have a wider range of the world, than the speakers of any other two languages, English being spoken by more than 100,000,000 of people, and Hindustani by a like number. The *written* language of China is read by four millions, but the Chinese speech is divided into a number of languages.

—Ritualistic organs are very fond of praising the corrupt Greek Church as a "sister church." Listen to *The Christian* of August 17th on this point:—

Russia has been celebrating the ninth centenary of the introduction of Christianity into that country, or, more strictly speaking, of Vladimir the Great flinging his chief idol into the Borysthenes, and making Christianity the State religion. It may be well to note, however, that the "Christianity" of the Greek orthodox Church of the present day is mixed with heathen superstitions of the grossest kind; the priests, in many cases, are unable to read, or read only with difficulty, learning the services by heart: and the practical religion of the Russian mujik may be said to consist in obeying the priest, and in burning lamps before the pictures of the saints, although, theoretically, the worship of images is not allowed. True, the Greek Church, whose professed rule of faith is the Bible and tradition, as taught and explained by the Church, does not by absolute forbiddal shut up the Scriptures from the people, but it leaves them mainly in too great ignorance to read it. The recent reply of the Procurator of the Holy Synod to the protest of the Evangelical Alliance against the religious persecution of Lutheran Christians in the Baltic provinces sufficiently indicates the intolerant and unchristian views of this corrupt church on the subject of religious liberty.

"A fellow-feeling makes us wondrous kind" and the intense Ritualism of the Greek Church draws forth a corresponding sympathy from every other body of a similar character.

—The *Christian* of London, is going in for the total Prohibition of the drink traffic. The Editor says:—

The more we think, the more evident is it that the drink traffic is an offence against God and men. No legislative act could do so much good by preventing so much evil as the absolute prohibition of this pernicious trade. But it is constantly said that Parliament can do nothing until public opinion is educated up to it. How, then, will public opinion be the more speedily educated? By such devices as Local Option on the one hand, or High Licence on the other; or by affirming the principle that the traffic is evil, and demanding its prohibition? Surely by the latter. We shoot higher, aiming at the stars than at the highest tree.

This is true for England, but ten times more true for this country.

—The address which was forwarded by the Protestant Native Christians of the Bombay Presidency on the occasion of Her Majesty's Jubilee, has been acknowledged by the Under Secretary to the Government of India, through the Chairman of the Western India Native Christian Union.

—The following is the inscription on the Monument which has been erected over the tomb of the late Editor of *The Bombay Guardian* at the cemetery of Sewree.

Sacred
To the memory
of
REV. GEORGE BOWEN,
Missionary,
Born in Vermont, America, 30th April, 1816,
Died in Bombay, 5th February, 1888,
AGED 72 YEARS.
A man of eminent piety,
Rare self-denial and untiring zeal for Christ
during a continuous
residence in this city of 40 years.
Fruitful in every good work.—Col. i., 10.

—The following is the text of the great World's Temperance Petition which is being got up by the Woman's Christian Temperance Union of America. When a million signatures have been obtained it will be sent in to the heads of every Government in the world.

PETITION OF THE WORLD'S W. C. T. U. FOR THE PROTECTION OF THE HOME. ADDRESSED TO THE GOVERNMENTS OF THE WORLD:

Honored Rulers, Representatives and Brothers:

We, your petitioners, although belonging to the physically weaker sex, are strong of heart to love our homes, our native land, and the world's family of nations.

We know that clear brains and pure hearts make honest lives and happy homes, and that by these the nations prosper, and the time is brought nearer when the world shall be at peace.

We know that indulgence in alcohol and opium, and in other vices which disgrace our social life, makes misery for all the world, and most of all for us and for our children.

We know that stimulants and opiates are sold under legal guarantees which make the governments partners in the traffic, by acc ept-

ing as revenue a portion of the profits, and we know with shame that they are often forced by treaty upon populations, either ignorant or unwilling.

We know that the law might do much, now left undone, to raise the moral tone of society, and render vice difficult.

We have no power to prevent these great iniquities beneath which the whole world groans, but you have power to redeem the honor of the nations from an indefensible complicity.

We therefore come to you with the united voices of representative women of every land, beseeching you to raise the standard of the law to that of Christian morals, to strip away the safeguards and sanctions of the state from the drink traffic and the opium trade, and to protect our homes by the *total prohibition* of these curses of civilization throughout all the territory over which your government extends.

Mrs. Leitch, President of the Ceylon W. C. T. U., has sent in from that island 33,797 signatures of men and women, in Tamil, Singhalese, English, Bengali, Marathi, Gujerathi, Santali, and Hindustani. Those willing to help in this should communicate with Mrs. Mary A Woodbridge, American Secretary of the World's Christian Temperance Union, Ravenna, Ohio, U. S. A.

Epitome of News.

Saturday, September 1.

—A scheme is now under consideration in the City of London at the instance of the Corporation and the London Chamber of Commerce, for the creation of a Chamber of Arbitration for the speedy and inexpensive settlement of disputes and differences arising in the course of business. It is suggested that the Chamber should be opened daily, and the arbitrators should be bankers, brokers, manufacturers, merchants and other traders and captains in the mercantile marine, assisted by a Registrar to act as legal assessor, and the parties to a dispute should be at liberty, if they wished, to employ professional assistance The proceedings would be private unless the disputants expressed a contrary wish.

—According to the *Revue Générale*, the European armies on the war footing have increased, since 1869, from 6,918,000 men to 16,000,000. Under the new military laws actually made or in process, the European war footing will be 19,000,000 armed men.

—Rajaram, third class magistrate, and Damodar, thanedar of Bamnala, who were accused by some witnesses in Khema Naique's case of torturing them, have been placed on trial before Mr. Kesheorao Acharya, who has been specially appointed by the Durbar to hold the inquiry into the charges of torture and giving *purwanas* to Khema Naique for carrying arms.

—The proposal to run a special train between Calcutta and Bombay, each way, in connection with the overland mail service to Europe has finally fallen through.

—At the Fort Police Court yesterday, Abdul Huq appeared before Mr. A. W. Crawley-Boevey, and executed a transfer to the Nizam's Government of £310,000 of stock in the Nizam's Guaranteed State Railway Company, Limited, which has, previous to the transfer, been standing on the books of the company in his name.

Monday, September 3.

—The United States Consul at Sivas, in Asia Minor, in a recent report states that during the past year an immigration movement from Germany to Asia Minor has taken place. There are now about one hundred German families at Amasia, a city on the River Iris, about one hundred miles north-west of Sivas. This is due to the efforts of the German Consul there, who has largely interested himself in the movement. Most of the colonists are mechanics and men of moderate means. It is expected that large additions will be made to the colony during this year, and that several other colonies will be established in Anatolia.

—The police at Chicago have unearthed an extensive system of robbing the street letter-boxes there, and have captured the thieves, who have been operating with false keys. The police have recovered cheques, drafts, money-orders, and other papers valued at 1,000,000 dols., and thus the great derangement in the Chicago mail service, which has existed for a long time, is explained.

—It is announced that the Emperor of Germany has relieved Field-Marshal Count von Moltke, at his own request, of his functions as Chief of the Grand General Staff, and appointed him to the chairmanship of the Committee of National Defence, vacant by the death of the Emperor Frederick.

—The largest umbrella in the world has been made in Glasgow for a king of East Africa. It can be opened and shut in the usual way, and when open is twenty-one feet in diameter; the staff is also twenty one feet long. It is lined with cardinal, red and white, has a lot of straw tassels, and a border of crimson satin. The canopy itself is made of Italian straw, and the top terminates in a gilded cone.

—A decidedly sharp shock of earthquake was felt at Murree at 9-20 last Monday night, lasting about 15 seconds. A very distinct shock of earthquake was also felt at Sealkote at about 9-45 p. m. the same day.

—Very heavy rains are reported from several places, and at Cawnpore and Fatehgarh houses have fallen, causing loss of life.

—The expectation that Mr. Edison's phonograph would soon be rendered "loud-speaking" has already been abundantly fulfilled. Colonel Gouraud received a large party of visitors on Aug. 14, in order to exhibit to them the second instrument which he has received from America, and which, being furnished with a sort of speaking-trumpet, from which its sounds issue, is distinctly audible to a large group of persons. It was accompanied by a set of cylinders carrying the traces of much talking, as well as of much vocal and instrumental music, and all these, when they were put into the machine, yielded up their record with truly marvellous fidelity. One cylinder had been impressed with the habitual noises of Mr. Edison's workshop, and the listeners were entertained by a succession of sounds produced in the first instance on an anvil, with sand-paper by a sounding telegraph, and in various other ways. One of the practical applications of the phonograph to which Colonel Gouraud called the attention of his guests, may be mentioned. It has become his custom to dictate his letters to the phonograph at his leisure; and his amanuensis afterwards sets the instrument in motion, and writes from its repetition. The actual presence of a shorthand clerk is thus no longer necessary; and the cylinder which has been addressed remains, as long as may be required, an enduring witness of the words which have been spoken to it, and a test of the accuracy of the copyist.

Tuesday, September 4.

—The hearing of the charges against Hanmantrao was continued at the District Magistrate's Court, Poona, on Thursday last. The Dabir case lasted until yesterday when it was adjourned till Thursday. It was also arranged that the hearing of the second charge, the Wadekar case, should be further adjourned for fourteen days.

—A typical instance of the difficulties that are met with, in the advancement of India, has just come to our notice, well authenticated. An eminent firm at home sent out a wheat-threshing machine for the prince of Limri, a second class State in Kathiawar. The engineer in charge put the machine together, and at an appointed time in the presence of the prince and others, was instructed to make a trial. He did so, and for half an hour the machine worked splendidly, but was brought to a sudden stop by the order of the prince. To the consternation of the engineer the prince informed him that he must take the machine away as they could not have any machine that killed the insects in the ground. The engineer asked the prince if he was not satisfied with the machine to which he replied in the affirmative. But the machine was a killing machine and must go.—*The Methodist Record.*

—The Duke of Connaught, who was accompanied by the Duchess, opened the Soldiers' Industrial Exhibition at Poona yesterday. Amongst those present at the ceremony were the Governor, Lady Reay, General Solly Flood, and Brigadier-Generals Knowles and Adam. The number of exhibits is less than last year, but the quality is superior.

—A terrible disaster has occurred at Valparaiso. In consequence of the recent heavy rains a large reservoir burst, flooding the principal streets and stopping the traffic. Nearly one hundred houses have been laid in ruins, and several hundred persons have been drowned. The total loss is estimated at a million dollars.

—The great log raft from Joggins, Nova Scotia, went through Hell Gate, New York, at high tide about noon on Aug. 11, and passed down the East River to its destination in tow of seven tugs. It was 592 feet long, 55 wide and drew 23 feet of water. It was built of 24,000 logs, averaging 13 inches in diameter and 39 feet in length, and containing 5,000,000 feet of timber.

The apprehensions of scarcity in Orissa, which have been felt for some time past, are increasing. In the Khoorda and Banki districts, it is said that the poorer classes are already clamouring for food. The rains broke late, and the circumstance has had the effect of raising prices, which were already high, as the mahajans anticipate a poor crop. The mere fact of rice and other necessaries being a little dearer only affects, as a rule, those who are living from hand to mouth—those purchasing food as they earn money, and as their necessities arise, and therefore only the poorer classes living in towns. The rural population grows and stores its own grain for use, and therefore any scarcity among the cultivators must be due not to a rise in prices, but to a partial failure of last year's crops.

—The Victoria jubilee school at Bijapur was opened on August 29th. The building has been erected for the accommodation of one of the large vernacular schools of Bijapur and will hold conveniently 250 scholars. It is a handsome structure of solid stone masonry with a tiled roof, which is a novel sight in Bijapur. It is situated in a convenient and healthy locality, almost in the very centre of the Native town, and stands on high open ground facing to the west, and is well lighted and ventilated.

Wednesday, September 5.

—As a first step towards a scheme of technical education in that province, the Punjab Government has sanctioned a grant of Rs. 10,000 from the provincial revenues for the purpose of providing a building for the accommodation of a school of technical instruction to be established in connection with the railway workshops at Lahore. The building, which is to be of a temporary character till

funds are available for a permanent one, is expected to be ready in three months, and will accommodate 300 boys.

—Some little trouble appears to have occurred on the Peshawur frontier, where a free fight took place between villages on opposite sides of the border, and a few men were killed and wounded. The villagers from British territory appear to have been in fault, for the old reason that they would insist upon cutting grass on ground belonging to the others. A Jirga of the villagers from independent territory arrived a few days ago at Mardan to represent their case.

—The Upper Burmah summary reports show that in Mandalay town there was one robbery. In Shwebo there were five dacoities, in one of which two villagers were murdered. A gang of Kachins attacked and looted five trading boats in the defile below Letwa, and killed three men. In Sagaing there were two dacoities, in one of which some houses were burnt; in the other the Chaungu Thugyi recovered the dacoited property Bo Le Myo, with 10 followers surrendered to Mr. Carter. Eleven dacoits were captured; and one surrendered with arms. In Myinma and the Pyinma a Thugyi captured a proclaimed murderer. The Kyoukse gang are still in hiding, and are held in check by the police. In Myingyan the police attacked Bo Cho's Camp, killed one dacoit, and captured three guns. In Tangdwingyi the police encountered dacoits and captured three. In Pyinmana the Purkyaung Pongyi Bo, a noted dacoit leader, who was proclaimed in 1887, was arrested by the Burmese police. Mr. Jardine and Lieutenant Holland from Meiktila surprised Myat Hmon's Camp in the Kyoukse District, and captured 15 guns and much ammunition.

—The *Baptist* says:—The very last Bill issued this Session of Parliament is one for the prevention of cruelty to children. It is backed by Mr. Mundella and Mr. John Morley, by Sir Stafford Northcote and Sir R. Fowler, by Sir Henry James, and other members. The Bill deals with children under fourteen years of age. Any child under that age must not be taken out to beg, or to accompany beggars, or to sing or play on any instrument. Another clause prohibits the employment at theatres and places of entertainment of all children under ten years of age. Another clause gives a judge power in case of a conviction, when it is shown that the prisoner was pecuniarily interested in the death of the child, to impose a fine up to a hundred pounds in amount. There is also a valuable provision authorising a magistrate to issue a warrant directing that a cruelly-treated child shall be at once removed to a place of safety. Publicans and their servants are prohibited from selling or delivering drink to any child under ten years of age, and persons having the custody of children under sixteen are prohibited from giving them spirituous liquors except for a *bonâ fide* medical purpose.

—General Booth, commander-in-chief of the Salvation Army, is to leave England for the United States early in October for the purpose of re-organising the Army in the Eastern States.

—The Eleventh World's Conference of the Y. M. C. A. was inaugurated at Stockholm, Sweden, on August 15 when over 300 delegates attended frou Great Britain and Ireland, the Continent, America, Canada, the Colonies and, in fact, from all parts of the civilised world. The King of Sweden joined in the invitation issued to the delegates.

Thursday, September 6.

—The day of sailing from Bombay of the P. and O. contract mail steamers with overland or foreign mails will, as usual, at the close of the monsoon, be altered from Tuesday to Friday. The last steamer sailing on Tuesday will be that leaving Bombay on Tuesday, the 11th September, and the first steamer sailing on Friday will leave Bombay on 21st September.

—The first meeting of the Railway Conference was held at Simla on Monday to settle preliminaries of business.

—A writer in the *Dnyanodaya* says that when a boy, in 1853, he rode on the first railway train in Bombay when it made its trial trip. In that year there were 20½ miles of railway in all India: in 1873 there were, 5,695 miles; while last year there were 13,386 miles. This is a wonderful and gratifying development, due to British rule. But in the *one year* of 1887 alone there were added to the railway system of the United States almost as many miles of new track as in the entire railway lines of India.

—Several members of the House of Commons, who proposed to visit India during the recess, are said to have abandoned their intention in view of the autumn sitting of Parliament, Sir Edward Watkin will, however, carry out his intention of leaving for India in the third week in October. Mr. Caine also maintains his resolve to spend the winter months in India. The Earl and Countess of Jersey intend to pass the autumn in India. They are expected to leave for Bombay at the end of September or early in October.

Friday, September 7.

—The s. s. *Ganges*, with the outward English mails of the 24th ult., left Aden for Bombay, at 9 o'clock, on Tuesday morning.

—The total number of deaths registered in Bombay during the week ending Tuesday, 4th Sept., 1888, was 466, being 57 less than the preceding week and 28 less than the week ending the 30th Aug., 1887; 18 less than the corresponding period in the preceding five years. The deaths among the different classes were:—Buddhists, Jains, &c., 14; Brahmins, 22: Lingaet, none; Bhattias, 6; Hindoos of other castes, 237; Hindoo outcastes, 33; Mussulmans, 113; Parsees, 25; Jews, 2; Native Christians, 16; Eurasian, 1: Europeans, 2; while the rate of mortality per 1,000 of the population was 25·02 There were 88 deaths from remittent fever, being 6 less than the last week and 4 less than the corresponding week of last year. There were 14 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 21. The deaths from diseases of the respiratory system, diarrhœa, and dysentery were 71, 21, and 8 last week, against 73, 36, and 12, respectively, in the corresponding week of last year. During the week 320 births were reported in the different districts.

—The Maharajah of Mysore recently paid a visit to Miss Anstey's Orphanage at Kolár and after congratulating the lady missionaries on the success of the institution, presented a donation of Rs. 200 to its funds.

—The total rainfall registered to date in Bombay varies from 55 inches in Byculla to 51 at the Fort, as against 74 to 79 inches at the corresponding period last year. The present break in the weather is reported as pretty general throughout the country. In some districts rain is still needed.

—The *Times of India* says that the exchange market continues buoyant, but the actual transactions are not great. Bank Telegraphic Transfers were obtainable at 1s. 4 3-16d. certainly for near delivery and probably for cash. A few Credits for forward delivery were done at 1s. 4⅛d. and Francs at 1·73. For this mail 1s. 4 11-32d. was only just practicable. In Calcutta prices have advanced, six months' sight Credits being quoted there at 1s. 4⅛d. There is only a moderate demand for Bank Paper in any position.

God is cramped by human language. He can't express all that He means; but He means all that He says.

TELEGRAPHIC NEWS.

London, August 29th: A letter has appeared from the pen of Sir George Campbell in which he advocates our adopting a strictly defensive attitude in Sikkim, instead of incurring a war with Thibet or troubles with China.—The central and southern parts of Great Britain have been visited by a hurricane, accompanied by terrific rains, which have seriously damaged the crops.

Cairo, 30th: Yesterday evening a determined attack was made on Fort Khormouss, near Wady Halfa, by 500 Dervishes, who carried it by storm. The garrison, aided by a gunboat, stoutly defended the position until Lieutenant Machell, with a force of 100 Soudanese, arrived and rushed the fort, killing eighty of the Dervishes within and many outside. The Egyptian loss was sixteen killed and 27 wounded

Washington, 30th: A Bill has been presented to Congress granting the powers for making reprisals on Canada in the sense of President Cleveland's late message to Congress.

London, 31st: Sir Charles Tupper has been created a Baronet, Sir Lionel Sackville West has been appointed to the Grand Cross of Saint Michael and Saint George, and minor honours have been conferred on others concerned in the negotiations connected with the Fisheries Treaty.—The Sugar Bounties Convention has been signed by all the Powers represented at the Conference, with the exception of Brazil, Denmark, France, and Sweden, who reserve their signatures until all the producing countries have signed. The Convention comes into force in September, 1891, and will last for a period of ten years.

Wellington, September 1st: Five severe shocks of earthquake were experienced throughout New Zealand to-day. The principal damage was done at Christ Church, where the spire of the Cathedral was destroyed.

London, 2nd: The *Times* states that China has refused to ratify the treaty with the United States Government for the exclusion of Chinese emigrants from America.

Allahabad, 3rd: Some three hundred people are reported to have been killed and injured by the falling of houses in Cawnpore and district.

Washington, 4th: Congress has passed a Bill forbidding the return of all Chinese after leaving the United States, and cancelling all tickets of identity.

London, 5th: Mr. Gladstone, speaking at a crowded meeting held at Wrexham yesterday, said that the Government was more guilty than the law-breakers in Ireland, and he was convinced that the course they were adopting over the Irish question would encourage Scotland and Wales to demand that attention be given to their claims.—It is persistently reported that Sir Charles Warren is about to resign the Chief Commissionership of the London Police and receive a post at the Cape.

SPECIAL MISSION AT COLABA.

Rev. G. W. Clutterbuck writes with regard to the special services now being held by Rev. J. H. Bateson at the Colaba Causeway Wesleyan Church:—

"I rejoice to tell you that God has been very graciously blessing the services, conversions having taken place every night up to the time of writing—while evidences are not wanting that the number of those believing will be largely augmented during the services yet to be held. These will be continued every week night to Saturday, Sept. 15th, at 8 o'clock, and on Sunday at 11,6 and 8. Also a special service for young people and children on Wednesday, at 5·30 p.m."

THE MISSIONARY BUNGALOW.

What the Rev. George Bowen said Thirty-nine Years Ago.

We have been requested to reprint once more a letter which was first issued as a pamphlet in 1849 by the Rev. George Bowen, and sent round to every missionary in India. It was printed in *The Bombay Guardian* in 1872 and again in 1882. We do so with a few unimportant omissions, for we think his weighty words will be welcomed by many of our readers, to some of whom doubtless they will be new and fresh. "Tis the life more than the lip that speaks" and the words of one who so nobly lived out his principles come to us with added power; perhaps especially so now that he has gone hence and is seeing face to face the Master he so faithfully served down here.

After giving the reasons by which he was drawn to write the paper Mr. Bowen goes on to say:—

The question is this: Shall the Missionary live as a rich man or as a poor man? If as a poor man, shall it be according to the European idea of poverty or the Hindoo. Shall his style of living be luxurious, or comfortable, or self-denying? Shall his salary be large, or moderate, or as little as possible? Shall he have an expensive equipage, or a plain one, or none at all? Shall he have many servants, few, or none at all?

Perhaps the opinion of some may be that this question is an unimportant one. The things upon which the Bible lays stress are of another and higher character. The great scope of the Bible is to lead Christians to set their affections upon things above, not on things on the earth; and if they live with their affections detached from these things, it is a matter of comparatively little consequence whether they detach these things from their lives or not. Two persons may live together in the same style and participate in the same comforts; but God who sees the heart, may know that the one is bound up in these comforts, while the other disregards them and has his treasure in heaven. There is a wide interval between their spiritual natures; this interval, if not represented in their use of worldly goods, is in many more important things; and this suffices to God. I have at times been disposed to entertain this opinion; but recent study of the Scriptures leads me to reject it.

The Bible does not represent the externals of a Christian life as unimportant. When Christ sent forth the twelve (see 9th of Luke) he with remarkable conciseness bade them preach the kingdom of God, and with equally remarkable amplitude instructs them as to the mode of life they were to follow, taking up successively the questions of a scrip, a staff, gold, silver, clothes, coats, shoes, food and lodging. The same thing is observable in his directions to the seventy. Whether these commands related exclusively to the disciples of that day, or otherwise, is a question I do not here agitate. I quote them to show that the question—what sort of life is suited to the Missionary—is one considered by the Lord Jesus Christ not unimportant. He has expressly declared it to be important, even in all its particulars and to its minutest details. He has caused these instructions to be recorded no less than four times in the everlasting gospel. See Matt. 10; Mark 6; Luke 9 and 10.—He has taken care to notify us concerning His own mode of life, that He hungered, thirsted, and had not where to lay His head. The mode of life of the apostles is described with a particularity and a frequency and an emphasis that utterly forbid the supposition that this is a matter of inferior importance. It seems to have been the earnest endeavour of Paul to exhibit himself to the Church as a model minister of Jesus Christ; and it cannot escape the notice of any one who contemplates his picture as it is pourtrayed in the Epistles that the details of his manner of living have a prominent part in that picture. In 1 Cor 4. 11. he writes: "Even unto this present hour we both hunger and thirst and are naked and are buffeted, and have no certain dwelling-place, and labor working with our own hands." And that this was voluntary appears from the ninth chapter, where he says: "Have we not power to eat and to drink? Have we not power to forbear working? We have not used this power, but suffer all things, lest we should hinder the Gospel of Christ." And to the Thessalonians he writes: "Not because we have not power, but to make ourselves an example unto you to follow us." In 2 Cor. 6. he gives a catalogue of the proofs by which he substantiates himself among men as a true minister of a true God; and among them appear "necessities, distresses, poverty, utter destitution." "As poor yet making many rich; as having nothing and yet possessing all things." See also 2 Cor. 11. 27. It is impossible for me, in view of these and many similar passages, to escape the conviction that the question which I have introduced, is one of consequence. We are I think to believe upon the testimony of God's word, that there is a style of life peculiarly adapted to the Missionary, and which Christ for reasons well known to Himself, whether obvious to us or not, greatly desires to see His servants adopt.

What now is that style of life? It is that style which is best calculated to convince an ungodly sensual world, that a divine power has been at work within us transforming us, so that we are no longer like them engrossed by the pleasures of this world, but are possessed of a something that satisfies us independently of what this world can give. Men are carnal, and as carnal God addresses them. He would give them sensible proofs of the Christian religion. The eloquence and logic of an angel would fail to arrest them, for the very reason that he is an angel; but let a servant of God give full proof of deadness to the world, that world to which they are so enslaved, and their attention is arrested. They are amazingly under the power of their appetites and lusts; and the sight of a man having all these in perfect subjection must startle them. But this inward victory will never be known to them, till its trophies are exhibited to their senses through the medium of the life. The high aims of the Christian can only be known to them by a demonstration parallel to their senses. So long as there is the least supposable foundation for scepticism, they will be sceptical about those high aims; and will refuse to believe the minister of Christ indifferent to comforts, and luxuries, and the gratifications of sense, and reputation, and distinction, until they see him throwing these all behind his back, and signifying by his treatment of them the dis-esteem in which he holds them. Until that moment, though the Spirit be really in his heart, though he be truly seeking the glory of God and the good of men, though his affections be truly alienated from the objects of sense, yet the world will not believe in his transformation, or impute to him any principles superior to those that govern themselves. And if it should so happen that the very things they seek after, which they feed their imaginations on when alone, dream about by night, converse about among themselves, labour year after year by fair means or foul to obtain, if these very things should happen to be found in the Missionary's life, will they not be fatal to the production of that evidence which the Gospel is aiming to produce? Let a man with one hand offer the Gospel to a crowd of heathen, and at the same time be handling a purse of gold with the other, will they give much heed to his message? No, he must put the gold out of sight if he would have them listen to his words. There is a fascination to them about the gold which binds up all their senses, and baffles all attempts to secure their attention to the Gospel. Money is their God; they worship it and the things which it procures. If, when they come to see us, they find their gods with us, viz, money, authority, luxury, distinction, they will honor us because their gods are with us, and will envy us. But their respect will not be of a kind favorable to religious influence; nor will they be ready to discover the evidence that we are transformed from our original natures, or that omnipotence dwells in the bosom of the Christian Church. It is not sufficient that we do not idolize the things they idolize; we must openly and unequivocally disown those things. It is not enough that we can use those things without being contaminated by them; we are to reject them because they contaminate others and because others will not reject them while we retain them. Men are carnal; and the evidences which spiritual persons can detect, are hid from them. Therefore the style of life which Christ enjoins upon us, is that which will tend to flash upon their very vision the evidence that we are born of God, and are looking to things unseen and eternal. This species of proof should come first; in itself insufficient, but indispensable as a preliminary. When they have received this, they will be ready to enquire for others; but till then they will be indifferent to others. The glory of the Christian religion is not only in the purity of its law, but in the sanctions of that law, not only in the beauty of its morality, but in its power to engrave that morality in the hearts of its believers. There is much excellent morality to be found in some of the sacred books of the Hindoos; but then their religion is utterly impotent to enforce the observance of that morality. There is but one religion that can really transform; and Christ would have the transformations it effects exhibited to the eyes of men. "Let your light so shine before men that they may see your good works, and glorify," not you, but "your Father which is in heaven." *It is not enough that God is the witness of our renewed nature; that the spiritual in heaven and earth behold it;* but an ungodly carnal world must see it. The apostles could say, "We are made a spectacle unto the world, and to angels, and to men."

The style of life which is adapted to give proof in favor of Christianity, is also adapted to exhibit it, and make beholders acquainted with the great characteristics of the gospel. In 2. Thess. 3. 8. Paul says "We wrought with labor and travail, night and day, not because we have not power, but to make ourselves an example unto you to follow us." Paul was not necessitated to support himself by his own hands there; and seeing that he was a solitary representative of Christ and depository of Christian truth in the midst of that heathen city, seeing that his time as a minister of the gospel was of unspeakable incomparable value, it is a thing to be wondered at that he did not avail himself of the means of subsistence furnished him in the providence of God. It would seem that if ever there was a minister of the gospel called upon by his position to let work alone and give himself exclusively to the gospel, it was Paul in Thessalonica. If then he could so profusely sacrifice his time, how much importance must he have attached to the end in view, viz: the exhibition of a model life. I do not cite this in favour of the notion that ministers should support themselves by their own hands but as showing in what great account he held the outward exhibition of those principles which Christ had implanted in him. Though filled with the Holy Ghost, he left off preaching and went to work; and what for? why, he aimed at no other thing in working than in preaching. In fact it was a part of his preaching, and regarded by himself as indispensable. It was, as it were, the interpreter of his oral preaching, without which the latter would not have been understood by the people. And we may preach the gospel for hundreds of years in India by word of mouth, and by the printed page; but until it be incorporated in our life, and that too in a way adapted to the dull apprehensions and

sensuous natures of the Hindoos, they will not understand it. The power of the human mind to remain ignorant of divine truth under the most vigorous and long-continued efforts to enlighten it, is one of the mysteries of human depravity, and one which will continue to meet us and dishearten us till we adopt the apostolic way of blending the language and the life. Whether we will it or no our manner of life is the great interpreter of our gospel, to the people we dwell among. They hear us say: "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple;" and to know the meaning of these words they look to our life. If its true interpretation is not found in these, then its true interpretation will never reach them. If they see there, instead of a vacuum of the things they covet, an abundance of them, the words have at once lost all their life, and power. Five times, speaking by the Holy Ghost, Paul enjoins upon us to follow him, as he followed Christ. To Timothy he says; "Be thou an example of the believers." To Titus: "In all things showing thyself a pattern of good works." The Missionary must be a pattern man; and render his life an irresistible sermon on the words: "Love not the world, neither the things that are in the world."

These considerations lead inevitably to the conclusion that Christ would have us exhibit in our mode of living, to those we preach to, and in a manner comprehensible to them, those principles of the gospel which are susceptible of being so exhibited. And here one remarkable feature in the position of a Missionary to the heathen, presents itself to our notice. He may go so far in self-denial as to exhibit this grace to the circle in which he was brought up. He may go farther, even so far as to exhibit it to the Church at home generally. He may go farther, even so far as to exhibit it to his brother missionaries. Yet after all this, he has not even begun to exhibit it to the heathen. This is owing to the great poverty, plainness of living and absence of comfort of the heathen, compared with Christian nations. That style of living which would be decidedly moderate at home, is princely in the eyes to the Natives of India. One or two hundred pounds a year makes a man almost a nobleman in the estimation of the mass of these Natives, and they are utterly without a faculty to discern in the life of such a one, the exhibition of self-denial. There exists between the *Sahéb log* and the Natives a vast interval; and the former are virtually, in respect to the position they occupy, the nobility of the land. To see them the people must look up. In their hands are the treasures of the land, at their disposal the offices, and in their favour reputation; and those whose aspirations are for these things, look to them. They occupy one level and the people another. Now if the Missionary of the gospel be identified with them, he will be clothed with a certain external superiority, altogether in the way of his exerting such an influence as flowed from the life of Paul and his fellow-laborers. When the Missionary Saheb goes into the Bazaar to make known the gospel, he will be as one standing on a pedestal. The people will look upon him as one who is above them in the worldly scale; and while he and they occupy positions so unequal, they will remain ignorant of the true principles of the gospel. It may be that in order to reach a position which seems to them elevated, the Missionary has really descended much; it may be that in leaving his native land and the bosom of his loved Church to take up his abode among heathen, he has made a sacrifice greater than they can conceive of; but it is not a sacrifice palpable to their apprehensions; and they will simply view him as occupying a position which they would love to occupy. He must destroy that pedestal from under him, if he would embody to their eyes the doctrine which Christ made so prominent, "Deny thyself and take up thy cross and follow me." As he has renounced his native land, he must renounce his *Sahebship*. In the providence of God there is given him this opportunity of showing to the heathen the all-sufficiency of Christ, and the indifference felt by Christians for those things which constitute the elysium of the world. Those steps in his course of self-renunciation, which preceded his arrival among the heathen, are hid from them; but this is one that will meet their eye, and deeply impress their minds.

If it be said that there is something in these adventitious distinctions that give us an influence over the Native mind, and that we have no right to throw away this influence, I would in the first place suggest that no account is made of this sort of influence in the Bible, and in the next place ask whether anything in actual experience shows it to be of value. How long and in what plenitude have we enjoyed it, how ample the experiment made; yet what are the results! Those who have been attracted to us by means of the worldly advantages connected with our position, how insensible have they remained to the religious influences we have sought to exert. How common the remark that those who have served us longest, and derived the largest emoluments, are those who appear least affected by the gospel. And if from this number, in the course of many years, one, two or three converts be gathered, the mixture of worldly and religious influence to which they have been subjected, manifests itself in a vitiated and obscure piety. Our true weapons are not carnal. If we have worldly ends to accomplish, then this worldly influence is valuable; but if we aim at gospel ends, it is at the best worthless. It may be favourable to false religions, but is doubtless adverse to the true. We conquer by renouncing such advantages. When we are weak we are strong.

(To be concluded.)

IN MEMORIAM.

REV. JAMES W. SIBLEY, OF THE AMERICAN MISSION, SATARA.

Mr. Sibley was born in Grafton, Ohio, U. S. A., April 16th, 1847. From the time he gave his heart to the Lord, when nineteen years of age, it was his earnest wish to preach the gospel of Christ. The College and Divinity School of Oberlin being in an adjoining town, he was enabled to pursue a course of study in this Institution and to fit himself for his chosen work. Ten years ago last March, Mr. Sibley and his wife arrived in India to labour as missionaries. They began work in Ellichpur, Central India, and continued in that district till 1883, when Mr. Sibley's health failing, a visit to America was found necessary. Two years later they returned to India, and soon after became connected with the American Marathi Mission. This involved the study of another Indian language, as in Ellichpur they had acquired and used the Hindi. But this was helpful in the acquisition of the Marathi; and he was soon able to use it so as to work in connection with the Native Christian preachers. He was assigned to Satara, having charge of the Wai district; and on the departure of Mr. Bruce to America early in 1888, the care of the missionary work in the whole district fell to his charge. He loved the work, and loved the Native Christians, and they soon learned to love him. With this large responsibility laid upon him, he girded himself anew for the work, and would gladly have given years of labour to the Master's service.

But the Lord had another plan for His servant. He was spending the hot season at Panchgani, a health station of Western India. In the latter part of April he was taken seriously ill with a pulmonary difficulty: and though he had the best of medical skill attending him, aided by the most careful nursing, the disease kept its hold upon him. After he was removed to Satara at the end of May, he seemed to rally somewhat, and for a few weeks he was able to sit up an hour daily. But about the 1st of August the disease took a turn for the worse, and he gradually failed till 11 a. m. of the 13th, when he passed peacefully away.

Mr. Sibley was aware that his illness was of a serious nature, and often spoke of the possibility of his soon being called away. His hope of heaven was clear and bright, and the thought that he might soon see Jesus filled him with joy. When he began to improve a little he rejoiced in the thought that he might serve the Lord a few years longer in Satara. But he was assured that the Lord would do just the best thing for him, whether He was pleased to let him live and serve on earth, or to call him to Himself. The service of Christ on earth seemed very precious to him, and it was this that led him to say to his wife, "If I am called away, stay on in India if you can, and go on with the dear work." About ten days before his death, some of the Native Christians who were returning to their villages came to take leave of him, and he spoke earnestly to them, saying in substance, "Go back to your work; if I am able I will come and help you, if not the Lord will be with you. Your work is one of great difficulty, but there is One among you who is sufficient for all your need; go forth relying upon Him." These words of his, spoken in great weakness, will be remembered by the Christians, and will be a source of strength to them. During the last few days of his life the disease and suffering so overpowered him that his mind wandered: and only at intervals a gleam of intelligence appeared in his remarks. One of his last sayings was in reply to a question of his wife, Would you like to be there, (in heaven)? "If it is our Father's will, I am glad and ready to go: I have no fears." It was our Father's will, and so he went. We too have no fears. With his earnest Christian life for a testimony, we need no other.

How little we can discern when a Christian life is complete, and ready to be closed. One is taken away when we feel he cannot be spared, and another lives on almost beyond what seem his years of usefulness. But the Master knows his own gracious work; by what service and discipline, by what faith and aspirations His servant becomes fitted for a higher sphere. And as one has said, His choice is never *the next best*, but always *the best*.

B.

When we canvass the possibilities of being "saved to the uttermost," we are ever inclined to leave "He is able" out of the question.

Rev. J. Hudson Taylor, says:—The reason why the church is so poor, to-day, is because it takes unconsecrated men and unconsecrated money for what can only be done by consecrated men and consecrated money.

Bombay Church Directory.

Alphabetically arranged. Ministers are requested to inform the Editor immediately of any change in the time of services.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD (Opposite the Byculla Club.)—Rev. William Bell; M. A., Pastor. Sabbath Services, 11 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION C. M. S.

REV. W. St. Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a. m. Persian service at the Gospel Hall, Bellasis Road, Byculla, 4 p. m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St. Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Rev. John Forgan, Pastor. Sabbath Services, 11 a. m. and 6 p. m. Sabbath School 4-30 p. m. Prayer Meeting Wednesday at 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

FORT—Rev. E. F. Frease, Pastor. Services will be held, until the new church building is completed, as follows:—Regular Sunday Services, 11 a. m. and 6 p. m. at the Y. M. C. A. Rooms, Apollo Bunder—Sunday-School, 9-30 a. m. and Prayer-meeting, Wednesday, 8 p. m., at Temperance Hall, Colaba.

Vernacular Service, Sundays 3 p. m., Temperance Hall, Colaba.

GRANT ROAD—Rev. H. C. Stuntz, Pastor. Sabbath Services, 11 a m. and 6 p. m. Prayer-meeting, Wednesday, 7-30 p. m. Sunday-school, 9-30 a. m.

Vernacular Services at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Frere Road, Mody Bay, 3 p. m.

MAZAGON — Rev. W. E. Robbins, Pastor. Sabbath services, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

Rev. B. Mitchell, *Superintendent.*

SERVICES as follows:—Monday, Tuesday, 7-30 p. m., Thursday, Gospel Free Tea, 7-30 p. m., Friday, Gospel Service, 7-30 p. m., Sunday, Gospel Service, 7 p. m. Singing for half an hour previous to service. Spare periodicals for Reading-room and for distribution, also cast off clothing, are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8.
Cowasji Patel Street, Fort, ditto.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—8 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 8 a.m. and 6 p. m. Sunday-school, 4-30 p. m.—Cordial invitation to all.

SPECIAL NOTICES.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday at 8-30.

Weekly Meeting at Mrs. Gladwin's, Grant Road Bridge, Tuesdays, 7 p. m.

Bible Reading, Mr. Hankin's Rooms, Old Byculla Hotel, Saturdays, 6 p. m.

The Bombay Guardian,

A CHRISTIAN NEWSPAPER AND HOME JOURNAL, published every Saturday morning at the Anglo-Vernacular Press, Two Tanks, Bombay.

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SATURDAY, SEPTEMBER 8TH, 1888.

NOTES AND COMMENTS.

"Be strong, and go in and possess the land."

"For the Lord will go before you; and the God of Israel will be your rereward."

"He that believeth shall not make haste."

"He that abideth in me, and I in him the same bringeth forth much fruit."

Just outside New York Harbour there has existed from time immemorial, up till a few years ago, a range of dangerous rocks which went by the name of Hell-Gate. Wreck after wreck, and accident after accident had taken place on them, but the work of destroying the rocks was so vast that the Government of the United States hesitated to undertake it. They did, however, at last, and for two years many hundreds of men were hard at work cutting passages and tunnels in the solid rocks and building into the sides as they went along casks of gunpowder and dynamite cartridges, which were connected by means of electric wires. After making miles of passages, and building in an enormous quantity of explosives, the last stroke of the hammer was heard, the last wire was laid and the whole connected with an electric battery on board an American man-of-war lying some miles from the rocks. The day was fixed and half New York turned out to see the famous Rocks destroyed. At the appointed moment on board the man-of-war, the little six-year-old daughter of the Chief Admiral of the American Fleet pressed a little ivory button on the electric battery, the circuit was completed, and the electric spark with the rapidity of lightning fled along the whole course of wire laid from the vessel under the sea and along the miles of dark passages which honeycombed the rock, igniting each cask of powder and dynamite cartridge, and the spectators in the distance saw an immense column of water rise in the air, heard a low rumbling sound, and then all was still, the sea flowed over where the Rocks had been, and Hell-gate was no more.

As has been already pointed out in another portion of this issue of *The Guardian*, God's way of working in all great spiritual and social movements is very much after this fashion. He has His servants who go on working year after year, following His directions, knowing but a very small proportion of the other workers in the same field, sowing the seed without seeing the fruit, but all the time unconsciously to themselves, working out His plans, and then when everything is complete, when the whole train is laid, some explosion of public opinion settles the social question, or advances it another step, or some great spiritual revival follows the hidden efforts of multitudes of Christian workers, and victory after victory takes place.

According to the Census of 1881 the total population of India is two hundred and fifty three millions of human souls, and in the midst of this inconceivable number of blood-bought souls is a little handful of half-a-million Protestant Christians. Is it not necessary that we who belong to this little band should continually keep our eyes fixed upon the time when the kingdoms of this world shall become in fact, as they already are by right, "the kingdoms of our Lord and of His Christ." Here in Bombay, according to the same census, there are only eight Protestant Christians in every ten thousand of the population. Small as that number is, the number of God's children was still smaller when Jonah preached to Nineveh twenty-seven centuries ago, and yet a great spiritual revival took place there, rulers, governors and people yielding themselves to God. Cannot we lay hold in faith of the fact that the same Almighty God still exists, and give ourselves into His hands that He may train us and use us to the same end in Bombay?

As most of the readers of the *Guardian* are aware, the great Orphan Houses at Bristol (England) founded and carried on by George Müller, are supported entirely without endowment and without asking any one but the Lord for a penny for the work. They have now been in existence for fifty-three years. We have before us as we write the first volume of reports from 1835 to 1844 and the last report just out for 1887. It is most interesting to compare the two. Under date Nov. 28th, 1838, we find:—

On enquiry I found that there was every thing needful for the dinner in all the three houses; but neither in the Infant nor Boys' Orphan-Houses was there bread enough for tea, nor money to buy milk. We gave ourselves unitedly to prayer, laying the case in simplicity before the Lord. Whilst in prayer there was a knock at the door, and one of the sisters went out. After the two brethren, who labour in the Orphan-Houses, and I had prayed aloud, we continued for a while silently in prayer. As to myself, I was lifting up my heart to the Lord to make a way for our escape, and in order to know, if there were any other thing which I could do with a good conscience, besides waiting on Him, so that we might have food for the children. At last we rose from our knees. I said, "God will surely send help." The words had not quite passed my lips, when I perceived a letter lying on the table which had been brought whilst we were in prayer. It was a letter from a brother with £10 for the Orphans.

For fifty-three years has this sort of thing gone on. George Müller has never asked for or borrowed a single penny for his great

family of orphans. Scores and scores of times has he been brought down to the last shilling, yet he has never lacked. The above incident occured fifty years ago when there were only a few dozens of orphans under his charge. To-day there are over two thousand, and taking up the Report for 1887 we find:—

"October 26, evening: Our balance in hand for the orphans is now £152 15s. 5¾d.—viz., enough for two days, according to the average expenses for the orphans: but God, who has helped greatly for more than half a century, will further help, and to Him we look." Then follow notices of certain donations with the remark: "The donors who kindly contributed towards the support of the orphans on October 27 and the following days, will perceive how seasonably their donations came to hand." Again, "November 9 we had now before us the payment of more than £1000 in a few days, and there was as yet scarcely anything in hand towards this, when to-day the remainder of the legacy of the late T. M., Esq., came in, in answer to many prayers, being (with £91 5s. 2d. interest) £4,791 5s. 2d. How graciously has the Lord again helped us thus, and how precious is it at all times to trust in Him. This legacy was left several years since, but only now was paid.

The one great lesson that every one who wishes to succeed in Christian work has to learn is that it is by faith, strong, steady, daring faith in God that great marvels are wrought for Him. Those who wish to learn in this school, cannot do better than take half a dozen volumes of the Reports of these Orphan Houses and study them with prayerful care.

BOMBAY: WHAT IT IS, AND WHAT IT OUGHT TO BE.

At the usual meeting of the Bombay Missionary Conference, held on Monday last, an intensely interesting paper was read by the Rev. Dhunjibhoy Nowrojee on the Native Protestant Church in Bombay. No one is more fit to speak on this subject than the Rev. Dhunjibhoy Nowrojee. Converted from Parseeism in 1839 and thus having nearly fifty years experience, he occupies almost a unique position. He stated the number of recorded Native Converts in full communion, after seventy-five years of missionary work in Bombay to stand at 454. This includes all the Church of England, Methodist Episcopal, Baptist, Free Church and other Protestant Native Churches with the exception of the Salvation Army, the members of which are of rather a floating character, and who have not yet been able to fix a settled Native corps in Bombay, though there are two places where preaching is regularly carried on. These numbers do not include children, the exact number of Native Christians and their childreu being 956, or with Salvationists, say, one thousand. But the question may be asked by English readers of the *Guardian* "Why do you not include Roman Catholic Natives in the number?" Surely they are partial Christians. They are not. The Roman Catholic Natives are not Christians at all, but have changed one form of heathenism for another, the images of the Madonna and child, crucifixes and pictures of the saints being sold in exactly the same Native shops as the pictures of Rama and Vishnu and Krishna and all the other hundred incarnations of Hindu mythology. Nowhere more than in the midst of heathenism, can be seen the utter sham of a "christianity" which keeps the Bible from its so-called "converts" as the Roman Catholic missions do.

The first question that arises is, Do these numbers record all that has been done by mission work? Decidedly not. In the ordinary mission-work there has been an immense amount of good seed sown that has not yet borne fruit, and in the simple direct preaching of the Salvation Army work there is no doubt that large numbers of souls have been convicted of sin. But still conviction of sin is not salvation, and secret "believers" we demonstrated from the Scriptures last week are not believers at all. "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels." We must definitely face the fact that secret "believers" are not yet believers at all in the Scriptural sense of the word.

The next question is "Where does the fault lie for this terrible state of things—one thousand definite Christians only out of a total population of seven or eight hundred thousand Natives?" It is said that Bombay is such a hard field of labour. So it is, but that is not the slightest excuse. The ALL-Mighty is more powerful than Satan, even in Bombay. "Let God be true and every man a liar." We cannot, must not, dare not, lay the blame at the door of Him who "willeth not the death of the sinner." The fault does not lie in the Gospel. Every one of us who is saved knows, as surely as we know that we live, that the Gospel is the mighty power of God unto salvation, unto every one that believes. The fault does not lie in the extra depravity of the Natives of Bombay. "There is *no difference*, for all have sinned and come short of the glory of God," and it takes as mighty a Saviour to convert a heathen European as a heathen Hindu. to really make a heart conversion of the child of Christian parents, as to do the same for the child of heathen parents. A lack of appreciation of this is the cause of so very many doubtful conversions in English Christian families. It takes the same great Power to re-create the educated refined child of religious parents in England, as it does the uneducated child of a Bombay outcaste.

The third question is, "What is to be done? If we compute the number of Natives in Bombay at 700,000, we are face to face with the unutterably awful fact of six hundred and ninety-nine thousand on their way to eternal destruction. Can nothing be done to save them? No, not in our own strength, not in our own power. Apart from Me, says Christ, ye can do absolutely nothing. What is our duty then? Simply to give ourselves into His hands, for Him to train us, mould us, educate us for this work. The longing that we feel for the multitudes around us, is only the shadow of what He feels. "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Let us enrol ourselves in His theological College, with the Holy Spirit for our only Teacher, and the Bible for our only class-book. Let Him train us for the work, and abiding in Him, He will make us mighty to the pulling down of the strongholds of sin.

Whilst speaking of the Native heathen, it is necessary also to remember the European heathen of Bombay. God, as He looks down on this great city, sees only two classes, two castes, "he that hath the Son hath life, and he that hath not the Son of God hath not life." Let us believe for a great work amongst them also. One would think from the attitude of some of the Christians of this country that the words "Ye must be born again" did not apply to a man in an official position in India, and that cursing, swearing, gambling, and notoriously immoral "christians" were fellow-heirs to the Kingdom of Heaven. "Come ye out from among them, and be ye separate saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty," and He will do great marvels through us, not because of anything in ourselves but because that "He delights to use the weak things of the earth to confound the mighty," "that no flesh should glory in His presence."

LICENSED SIN IN INDIA.

In the issue of the *Times of India*, for Tuesday, September 4th, the following telegram appears: "Simla, September 3rd. At the meeting of the Supreme Legislative Council on Wednesday it is proposed to pass the Bill relating to contagious diseases." And on Thursday, September 6th, the following: "Simla, September 5th. At the meeting of the Viceroy's Legislative Council, the business already detailed was transacted without any discussion."

It is interesting to note in these two telegrams how artfully the Editor attempts to suppress the fact that the C. D. Acts for Bombay, Madras, and Calcutta are now definitely repealed. But the system is in force in sixty-nine other places in India under the C. D. clauses of the Cantonment Acts. The people who pay the salaries, and are therefore the masters of our Indian public servants, the House of Commons, have by their Resolution of June 5th commanded that these clauses shall be repealed too. And it will be done. The three great Repeal Societies of England, are being kept fully informed of the exact state of things in these sixty-nine districts. So before very long the Editor of the *Times of India* will have the task of again carefully attempting to conceal the fact that the C D. clauses of the Cantonment Acts are consigned to the same well-merited fate as the Bombay, Madras, and Calcutta C. D. Acts.

From fuller reports contained in other papers, we find that Sir Charles Aitchison, the mover of the Repeal Bill, in the course of his address, said with regard to these sixty-nine other districts that "it was proposed to exclude from cantonments persons suffering from contagious or infectious diseases, and to organize a system of voluntary hospital relief." Note the fact, the Government does not propose to keep persons who are living by immoral practices out of the cantonments, but only if they become diseased and refuse to enter the "voluntary" Police-hospitals.

We are astonished that a person of Sir Charles Aitchison's reputation should lend himself to such a hypocritical measure. All God-ordained governments protect, not vice, but virtue. However powerful a government may appear outwardly, its doom is fixed by God Himself, when it begins to legislate for the protection of the immoral man, instead of his victims. Twenty-four centuries ago, God said through His prophet to the Government of that day, "Hear ye the word of the Lord, thus saith the Lord, Deliver them that are spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench it because of the evil of your doings." He reigns to-day, and is issuing the same commands to the "authorities" at Simla.

Sir Charles Aitchison goes on to say, "In the meantime the cantonment authorities had received orders that the existing rules were to be so worked that there should be be no compulsory examination, registration, or granting of licenses." This statement was also made many months ago in the House of Commons. We have made enquiries all over India and have found that these orders have never been carried out, and the system is in as full blast as ever it was. The battle will be driven to the furthest extremity. There are scores of thousands of men and women in England and in India, who are pledged never to lay down their arms until the Government not only ceases to protect the libertine, but also actively legislates for the protection of those whom he would make his victims.

"A GOOD MAN AND A JUST."

(Communicated).

ARTHUR HENRY GALE came out to India as a private soldier in H. M.'s 56th Regiment, ("Pompadour"). While stationed at Poona in 1873, he was induced by a comrade to attend one of William Taylor's meetings, and was brightly converted to God. On the transfer of his regiment to Karachi in January, 1874, he, with a few other Christian men of the same corps, formed the nucleus of a work which shortly after led to the organization of the Methodist Episcopal Church in this station. His name appears on the minutes of the very *first* Quarterly Conference on the list of Stewards.

Leaving the army, he entered the local Police in which he was employed as a constable up to the time of his departure.

Bro. Gale was a simple, large-hearted Christian, and one whose life was a standing testimony to the saving power of Christ. Every one who knew him here respected him for his sterling Christian character. In the Church he was particularly useful. His childlike faith in God; his invariably sunny experience of the love of Jesus; his cheerful readiness to use all opportunities of doing good to all men; made him a valuable co-worker, and a tower of strength.

Early in July last our brother sickened and was laid aside. At first every hope of recovery was entertained; but on the 18th of this month his illness took a severer turn, and from that date our brother gradually but surely continued to decline. Amid all his suffering, however, Bro Gale rejoiced and bore his glad testimony to all who called to see him. To speak of his Redeemer was the one thing he never appeared to be weary of, in spite of his great weakness and pain.

On Sunday morning (26th) he began to sink rapidly, and when the news was broken to him that before many hours he would be taken, our dear brother raised his voice in prayer and praised God for all His loving kindness. He also requested his Pastor to tell his brethren and sisters at service that evening, that he was "fully trusting." And when asked by a good sister whether all was peace and whether he was happy, his reply was "Yes, for I'll be in Heaven to-night." While calmly awaiting the end he asked us to sing to him, asking specially for "Jesus lover of my soul," and "Who, who are these beside the chilly wave?" His last-words were "Praise the Lord," and then becoming unconscious, immediately after fell asleep in Jesus. "Mark the perfect man and behold the upright; for the end of that man is peace."

That night, at the after-meeting, it pleased God to bless our brother's dying testimony, and six souls were led to come forward as seekers.

We commend his sorrowing widow to the prayers of all God's children.

INTERNATIONAL BIBLE STUDY.

BY REV. J. E. SCOTT, PH. D.

THIRD QUARTER. LESSON XII.

Numbers xx : 1-13.

SUBJECT :—THE SMITTEN ROCK.

I. INTRODUCTORY.

1. *Golden Text :* They drank of that spiritual Rock that followed them : and that Rock was Christ.—1 Cor. 10. 4.

2. *Home Readings :—*

M. The smitten rock.....Num. 20. 1-13.
Tu. The rock at Horeb .....Exod. 17. 1-7.
W. Punishment of Moses .....Deut. 32. 44-52.
Th. Reason for punishment ...Psa. 106. 21-33.
F. The sin of the people .....Psa. 78. 12-22.
S. Living water .....John 4. 7-15.
S. The heavenly river .....Rev. 22 1-7.

3. *Memory Verses :*—7-8 inclusive.

II. HISTORICAL.

IT is the month Nisan, thirty-nine years after the exodus, and the children of Israel are drawing near to the close of their wanderings in the wilderness. During those thirty-nine years they have had a remarkable experience. They have been fed and protected by a kind providence; they have been the subjects of a constant miracle; but all this has not kept them from mutinies, and murmurings, and rebellions, nor have they been free from worshipping idols. But for their sins they have been severely chastened. The generation of faithless cowards, who would not go up and possess the land of promise with Caleb and Joshua, has passed away and they are brought back now to the borders of the land to make a second trial. Truly the children of Israel were a nation of grumblers. In this lesson they are at it again. This time they complain of their food and especially that they have no water. They seem to have forgotten how God supplied them before. And, as usual, "they chode with Moses." Poor man! He had borne with them a thousand times. But although he fled to the Lord for help and was answered by the immediate appearance of the glory of the Lord, yet, when commanded to speak unto the rock to give forth its waters, he took his rod and impatiently smote it; thereby disobeying God and bringing upon himself the punishment of exclusion from the promised land.

Nor was his sin disobedience alone. "In the incident of the calling forth of the water from the cliff of Kadesh," says Dean Stanley, "occurs the expression of *distrust* on the part not only of Aaron but of Moses. It is but a single blot in the career of the prophet, and it is but slightly touched by the sacred narrative. Still it was thought sufficiently important for Josephus, after his manner, to suppress all mention of it; and it just reveals that shade of weakness in the character of Moses, which adds so much to its general strength. *He doubted*, and his doubt is not concealed. He doubted once in a moment of gloom and irritation; but he did not, therefore, doubt *every* thing and *always*: and he is not less revered as the chief prophet of the Jewish Church."

This narrative of the Smitten Rock should not be confounded with that which took place at an earlier period, (Exod. xvii.) for the place, time, and circumstances are quite different.

III. EXEGETICAL.

1. *Then.*—After their nearly forty years wanderings. Moses being a legislator and not an historian does not attempt to give a detailed history of the whole journey. He only describes those events which have a bearing upon the spiritual development of the people. *The desert of Zin.*—Near the land of Edom. *The first month.*—The month Nisan thirty-nine years after the exodus. *The people abode in Kadesh.*—The descendants of the former unbelievers had come back to the borders of Canaan, this time a more warlike people. *And Miriam died there.*—She died only four months before her brother Aaron and in the same year as Moses. This remarkable woman must have been about one hundred and thirty years of age at her death.

2. *And there was no water.*—As they drew near to the hills and to more thickly inhabited places the supernatural supply was withdrawn, and coming into a valley where no natural supply was to be found they commenced to be in great distress not only on their own account but for want of water for their cattle.

3. *The people chode with Moses.*—The children were but little better than their parents, who upon this same spot, almost, had complained against their noble leader thirty-eight years before.

Before the Lord.—It would have been better, thought they, to have been cut down by some plague or sudden visitation of providence than to die a lingering death from thirst.

4, 5. They blame all the troubles and difficulties incident to the wilderness journey upon the faithful patient Moses. They even say that *he* "made them to come up out of Egypt" and had brought them into that "evil place" where there was no vegetation, or fruit, or water.

6. *And Moses and Aaron went—unto the door of the tabernacle.*—There was one place to which the faithful servant of God could ever turn for help. It was well to turn to God in this hour of perplexity and difficulty. How much better than to endeavour to settle the matter in a worldly manner. But what a pity he did not leave the matter *entirely* to the Lord. *The glory of the Lord appeared.*—They received an immediate answer in the usual manner.

8. *Take the rod.*—He was to use once more that wonderful rod which had worked such wonders so many times. *Speak ye unto the rock before their eyes.*—He was instructed to stand before the rock in the presence of all the assembly and quietly speak to it to give forth its water and thus show to all the power of God manifested in their behalf.

10. *Hear now, ye rebels.*—The manner of Moses should have been in keeping with the occasion. But instead of speaking quietly to the rock he commenced to accuse the assembly. *Here his sin began.* Up to this time he was in the line of obedience but now he steps beyond his prerogative. *Must we fetch you water out of this rock?*—The word translated *must* (*nosia*) should be rendered *can* so that the passage should read: *Can we fetch you water out of this rock?* Here then are two more sins; (1) An expression of doubt, and, (2) ascribing the power to Aaron and himself—"Can *we*."

11. *He smote the rock twice.*—Here are two more sins: (1) He *disobeyed* God in striking the rock instead of speaking to it, and, (2), he exhibited rash haste and excitement in striking

it *twice*. *The water came out abundantly.*—Notwithstanding the careless way in which it was done, God answered the call and *water came out abundantly* to supply the urgent wants of both man and beast.

12. *Because ye believed me not.*—There was *too much Moses* in all that he did. He was too impatient, doubtful, self-willed, disobedient. *Therefore ye shall not bring this congregation into the land.*—It seemed like a hard punishment after so many years's faithfulness, but God is no respecter of persons and that which shut a whole generation out at first excluded these two men at last.

13. *This is the water of Meribah.*—The word means *strife* and the idea is that the children of Israel in murmuring were really in rebellion against God who showed them by a miracle his power and faithfulness.

IV. DOCTRINAL

1. Men are tested by trial. It was certainly a dreadful thing to be without water but it was a worse thing to distrust God and complain against Moses. But one can never tell how strong men are until trial takes place. There are salutary uses to be found in adversity.

2. It is not much to the credit of human nature that when trouble comes, obviously for good, and as a result of a wayward life, that it at once begins to find fault and lay blame on the innocents and rashly desires to rush back into a former state of degradation and misery.

3. In the time of trial the best thing is to go to prayer. "The door of the tabernacle" is the best *rendezvous* for the beset saint.

4. Disobedience brings punishment. Never *strike* when God says *speak*, nor doubt his power to do what he has promised. There are spiritual Canaans which are missed through disobedience and mistrust.

V. HOMILETICS.

1. It ought to be the great care of every one of us to follow the Lord fully. We must, in a course of obedience to the Lord's will, and service to His honour, follow Him universally, without dividing; uprightly without dissembling; cheerfully, without disputing; and constantly, without declining: and this is following Him fully. (Mathew Henry.)

2. A story is told of a great Captain, who, after a battle, was talking over the events of the day with his officers. He asked them who had done the best that day. Some spoke of one man who had fought very bravely, and some of another. "No," he said, "You are all mistaken. The best man in the field today was a soldier who was just lifting up his arm to strike the enemy, but, when he heard the trumpet sound a retreat, checked himself, and dropped his arm without striking the blow. That perfect and ready obedience to the will of his general is the noblest thing that has been done to-day."—(Oxendon.)

C. H. SPURGEON ON RELIGIOUS ARCHITECTURE.

C. H. Spurgeon, speaking at Hastings on August the 7th, said he knew of a good old square building, in which all the people were alike, and nodded and shook hands with each other, but in time they had a new Gothic building, which was a very grand place, and then the people divided themselves: some were tall and some were short, and some wore satin and some wore prints, and they dropped their old familiar ways, and walked up the aisles on stilts and wearing new kid gloves, and it became a sort of catacombal place, the pews were as coffins and every person seemed dead to one another. He was not drawing a fancy picture, but was stating that which he knew." This is not the only case in which fine ecclesiastical architecture has destroyed that "love of the brethren" which is the power of any church.

Correspondence.

[Letters must be authenticated by the name and address of the writers. The Editor is not committed to the views of correspondents.]

A VISIT TO JABALPUR.—WHAT I SAW THERE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—On my way to the Finance Committee, which met for business at Allahabad, in the early part of this month, I broke journey and looked in at Jabalpur.

The neat M. E. C. building on the left of the Railway embankment as you enter the station is, I am sure, an adornment to the city: the only fault to be found with it is that it is a little too small for all requirements, but, thank God, a far more comfortable place than the old Station theatre where for many a year the gospel had been preached. I had the pleasure, while there, of conducting both the Sabbath morning and evening services. The attendance at the morning service was not so good, as is the case in all churches in India, as that at the evening service. Pastor M Tindale is well liked: the pleasure he gives his flock and that returned by them is having a remarkably good effect on his physique—he looks already as venerable as a Bishop. Why should'nt any pastor or Presiding Elder look well at Jabalpur with its beautiful situation and fascinating scenery, homely good people and joyous psalm-singing. I would suggest, while on this subject, that it would be a good station for the residence of the Bishop. What do you say Pastor Tindale and Presiding Elder Hard? I am sure you are one with me in this suggestion. Some one has suggested Allahabad; but in comparison Jabalpur takes the palm. The Pastor and the Presiding Elder live within a short distance of each other amidst kind friends.

In a post card of the 17th instant, the Pastor writes: "The work goes ahead like a Western prairie on fire. It is seen from afar. O Lord send help from Zion! Amen." In a letter of the 18th he says "Dilewari" (the Native preacher of 60 summers loaned for 6 months to the Jabalpur Church from Mhow) "is doing grandly, and the work goes ahead like a ship in full sail. Bro. Grenon comes in a day or two, and we shall then have another worker on the field. Pray for us that the Lord may bless and prosper us."

Brother Hard is there, regarding whom a former editor of the *Indian Witness* has said, "Time pants after him in vain." His equals for hard, pounding and pushing work I don't very often meet in my rambles here. Be he on the train or in the bazaar or anywhere, Jesus must be glorified, things must move. I have heard it said that his brain is too active for his small and by no means strong body; I have known him since 1875 and he has not changed a bit since. His good wife must find it pretty hard to hold him in. I say let him loose, but with the instruction, Be careful, and don't let the body go down too low. We can ill afford to lose pioneers. We hope to see some of our hard-working Presiding Elders Bishops some day. Why not?

Paster Tindale is right when he says the work goes ahead like a ship on fire. Is it not so? Read the following which I have culled from a private letter, regarding vernacular work, from the Rev. C. P. Hard, to the publication of which, I am sure, he will not have any objection:—

"Dilewari and I had 40 schools the last week. Six this a. m. (Sunday). But his righteous soul is tried with the turbulence of the Jabalpur crowds, the Mussalmans and others set the boys to hooting and clapping at the close, and our famous little nag is ready to bolt, and the dear fat old man can hardly catch on behind and exposes a large surface to the shower of stones that come. * * In the 2nd school to-day among those Mahomedan butchers a young man (Mahomedan) took off a slipper and held it ready to strike any child who would give an answer among the 75! A big Hindu came and told the boys to go and shout. Another gave them words to cry out such as "*double roti*," &c. But I had a long talk with the young men of Islam and they walked with me and said that they would come to our house. Often after a stormy school the next place is a calm and delight, so it is up and down: in the 40 schools of last week, 1,853 children. * * *. How else can we reach them It is easy to sit at home and never see them and let them go to the devil, who will fight us tooth and nail. But Paul succeeded in planting the gospel amid much contention."

Mr. Hard has a very interesting class of Eurasian young men and women every morning except Sunday and a few evenings in the week which he is drilling in the vernacular with a view to their future usefulness in the vernacular work in his district. Each member possesses a copy of Forbes' Hindustani Manual, a Roman-Urdu New Testament and, I think, a Hindi Bible. Besides they receive instruction from a Mahomedan munshi kept for the purpose by the mission.

The fields are whitening unto the harvest; but the labourers are few: we need a host of them, and we are going to have them Glory to God! Amen.

THOMAS MORTON,
Pastor, Methodist Episcopal Church,
Mhow, C. I.

29th August, 1888.

THE ARMY TEMPERANCE ASSOCIATION.

To the Editor of the "Bombay Guardian."

SIR,—Would you kindly rectify an error you have unwittingly no doubt been led into regarding the Army Temperance Rooms? In your issue of August 25th you say "that any man whatever his character can command the advantages of the temperance room, outnumber and outvote its legitimate occupants and even frequent it in a tipsy state, as we are credibly informed is the case in one station at least, at the present time."

The error here is in supposing that the Refreshment Room or Canteen as it used to be called, is synonymous with the Temperance Room. The Temperance Room in Regiments and Batteries is now practically occupied by the members of our Association, no non-abstainer can enter and use it, unless with the consent and vote of the total abstainers. Even then, such non-abstainers must be selected from well-known sober men—these, even if elected, are entitled to no votes.

I enclose the rules which will show you what I mean. No doubt in the Refreshment Rooms such a state of things to which you refer will take place unless the regulations are rigidly carried out. It is hoped, however, the well conducted men who frequent the Refreshment room will assert themselves and not allow inebriate comrades to be a nuisance to them.

Your faithfully,
E T. BEATTY.
Secretary.

Simla, 29th August, 1888.

Blessing is something more precious than peace and plenty, than thanks and praise, it is the going out of the heart that leads men to give God thanks. The devotion of our hearts toward God and that of God's heart toward us constitute blessing, which is always mutual. And our finite hearts are not the measure of His infinite heart, hence He receives a larger share of the mutual blessing than we.

*** We are sorry to have to leave several interesting communications over till next week when the conclusion of the Rev. George Bowen's letter on the Missionary Bungalow question will also appear.

PASSENGERS ARRIVED

Per P. and O. Str. *Assam*, Sept. 2:

From London—Surg Mackee Mr Smith Mr Goodwin Surg Keatley Surg Greig Mr Nash and Mr and Mrs Morton and 2 infants.
From Brindisi—Capt Haggard Col Clements Mr and Mrs Ashpitel Major Freeman Mr Gates Mr Paterson Miss Ashpitel Mr Edmondson Mr Wood Lt-Col Maitland Major Blanchard Mr Johns and Lieut Hatch.
From Gibraltar—Dr and Mrs Ochoa and Miss Ochoa.
From Marseilles—Mr Shewan.
From Suez—Lady Callaton and infant.

PASSENGERS SAILED

Per P. and O. Str. *Clyde*, Sept. 4:

For London—Mr Middleton Miss Sankey Mr Stanley Sutherland General Gordon Capt Gordon Col and Mrs Clubley Mr Tibbles Mr J Jones Mr Abdul Majid Mr J A Jones and Mr E Minors.
For Brindisi—Mr H Bell Mr D Mackenzie Mr R T Woods Hon F M Halliday Col and Mrs H M Ramsay Mr W and Mrs Sullivan and infant Mr D White Mr Henry Bell and Mr J C Keene.

Domestic Occurrences.

DEATH.

GALE—August 26th, at Karachi, Arthur Henry Gale, Constable, Karachi Police, aged 44 years.

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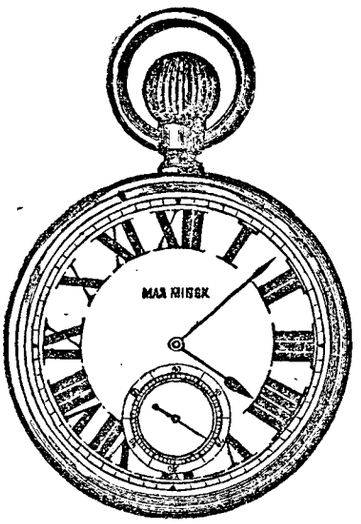

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